كِتَابُ التَّوْحِيدِ

Kitab At-Tawhid

FROM SAHIH AL-BUKHARI

أحمد موسى جبريل

ASH-SHAYKH AHMAD MUSA JIBRIL

03

Kitāb At-Tawhīd from Sahīh Al-Bukhāri

Introduction Part III

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

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الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ونبينا محمد وعلى آله وصحبه أجمعين، أما بعد:

قال المؤلف رحمه الله: بسم الله الرحمن الرحيم، كتاب التوحيد.

We said in the last class that Al-Bukhāri رحمه الله تعالى is aiming in this chapter to affirm the correct belief regarding the Names and Attributes of Allāh سبحانه وتعالى. That's basically what the topic is about for the most part, and he's doing so by returning us to the sources, the Qur'ān and the Sunnah. We spoke about the general belief of the Jahmīyyah. Ibn Taymiyyah رحمه الله تعالى said the essence or implication of Al-Jahm's statements pertaining to Al-Asmā' was-Sifāt is the same as Fir'awn's statement, which is the denial of the Creator, والعياذ بالله. And we also said that the more noble and dignified something is, the more numerous its qualities are. Also, something that I wanted to stress is that beyond refuting the Jahmīyyah in this chapter, this chapter nurtures love for Allāh سبحانه وتعالى. Understanding and affirming Allāh سبحانه وتعالى's beautiful Names and perfect Attributes, that deepens one's love and reverence for Allāh سبحانه وتعالى. Some of the detailed topics are refutation of the deviant beliefs pertaining to Allāh سبحانه وتعالى's Attributes, like, for example, كلام الله, and then some of the Sifāt that we said are referred to as As-Sifāt Al-Ikhtiyāriyyah, and then the issue of Khalq Af'āl Al-'Ibād, and other similar matters.

Now, today, we'll start off by mentioning a brief history of how that deviant sect started. Ibn Taymiyyah رحمه الله تعالى and others stated that the source or origin of denying the Attributes of Allāh سبحانه وتعالى was derived from the disciples of the Yahūd. He said,

مأخوذ من تلامذة اليهود والمشركين وضلال الصابئين

So the first source that they took their belief from is the Yahūd. The second is Dulāl As-Sābi'īn. What's Dulāl As-Sābi'īn?

*'**Abdullah**: The misguided ones from the Sabiens, or however you say it.*

Yes yes, and the Mushrikīn. The third source is the Mushrikīn. They took some of their belief from the Mushrikīn, the idol worshippers, like the Greek philosophers, for example. Ibn Taymiyyah also said, *"It was said,"* — it *was* said — and that's important how he said that. He said, *"It was said that Al-Ja'd,"* — who was the first founder of the Jahmīyyah sect — *"derived his views on denying the Attributes of Allāh* سبحانه وتعالى *from Abān Ibn Sam'ān. Abān (or Bayān) Ibn Sam'ān derived his views from Tālūt, Tālūt took it from his uncle Labīd Ibn Al-A'sam."* Labīd was either a Yahūdi or a Munāfiq. Ibn 'Asākir said that Tālūt was a Yahūdi who learned from Labīd Ibn Al-A'sam, who is his uncle. Tālūt authored a book claiming that the Tawrāh is created and not the Speech of Allāh. Abān or Bayān Ibn Sam'ān adopted that idea and transformed it to be about the Qur'ān. He took that idea from Tālūt and said it about the Qur'ān. He adopted the idea that the Qur'ān was created from Tālūt's claim that the Tawrāh is created.

It's also important to emphasize that everyone should take notes. Tullāb Al-'Ilm, students of knowledge, should always take their own notes when listening to this. When attending classes, or listening to classes, each one should take their own notes. This is one of the most effective ways to ensure that knowledge is fully imprinted in the mind. Like today, for example, we're mentioning many names. If you don't write them down and follow along and look at them as we're talking about them, most likely you'll end up confused. And may

Allāh سبحانه وتعالى reward the dedicated students who transcribe the classes. It's a great service, no doubt. May Allāh سبحانه وتعالى make it a Sadaqah Jāriyah for them, but still, one should not rely on that alone. I've mentioned many times in the past how I grew up watching my father write down practically every single word for every Halaqah and class that he attended. I remember that as a very young child, and I try to follow in his footsteps, and that habit had a profound impact on how knowledge settles in my heart and in my mind, and it'll have a profound impact on how it settles in your mind and in your heart as well.

So, al-Ja'd Ibn Dirham derived his views from Abān Ibn Sam'ān. Abān took it from Tālūt, the one who wrote the book, Tālūt took it from his uncle Labīd Ibn Al-A'sam. Tālūt is the nephew of Labīd Ibn Al-A'sam. He's the son of Labīd Ibn Al-A'sam's sister. The chain ends with Labīd Ibn Al-A'sam. Labīd Ibn Al-A'sam is the Yahūdi Sāhir who cast Sihr on the Messenger ﷺ. So, among the sources from which they derived this deviant belief is the Yahūd. Bayān or Abān, one of the men in the chain, held such strange and deranged beliefs that he even used to claim that the verse in the Qur'ān

هَـٰذَا بَيَانٌ لِّلنَّاسِ

This [Qur'ān] is a clear statement to [all] the people

Which means this is a clarification for people — he used to say that "Bayān" in that verse is referring to him. So, according to him — to show you how deranged their thinking is — according to him, the verse would mean, *"This is Bayān Ibn Sam'ān for people".* As if, والعياذ بالله, Allāh سبحانه وتعالى is presenting him to people. Our chains of narration go back to the Messenger ﷺ and the noble Sahābah رضي الله عنهم أجمعين, with name after name of

trustworthy, honorable men. The chain of this belief is a corrupted one; it traces back to the Yahūd, who have a history of opposing and harming Islām. Some doubt the authenticity of the chain of narration stating that it was derived from Labīd Ibn Al-A'sam, and that's most likely why Ibn Taymiyyah رحمه الله تعالى mentioned this narration by saying, *"It's been said"*, which is a testament to Ibn Taymiyyah's precision رحمه الله تعالى. He mentioned it in صيغة التمريض. What does صيغة التمريض mean? What does that mean?

*'**Abdullah**: I don't know.*

It represents a method of citing a statement with uncertainty about its authenticity. "It's been said", Ya'ni, you understand from that it's possible that it's weak. And there are other forms of mentioning, hinting, or alluding to something that may be weak.

It's helpful to know the origin of that terrible and corrupt belief, but even if it's not authentic and even if it didn't come from Labīd Ibn Al-A'sam or the Yahūd, its source is just as bad, if not worse. Some claim that that story or that narration is not accurate because the Yahūd don't negate the Speech of Allāh سبحانه وتعالى or His Attributes. But the reality and fact is that the Yahūd are not a single uniform group, and that's known to anyone who knows their belief. Those who initially distorted the Tawrāh held the 'Aqīdah of the Mushabbihah. However, there were also sects among the Yahūd who were influenced by Greek philosophy, and they did adopt the belief of negation, which is Ta'tīl. Among them are figures like Mūsā Ibn Maymūn and his likes, who are from the Yahūd of Al-Andalus who adhered to a doctrine similar to that of the Mu'tazilah and Jahmīyyah, like denying the Attributes of Allāh سبحانه وتعالى. The Ulamā' stated that the first person claiming affiliation with this Ummah who was known to promote Ta'tīl As-Sifāt, the denial or negation of Allāh سبحانه وتعالى's Attributes, was Al-Ja'd Ibn Dirham, and his environment included many

of the Sābi'īn, the philosophers, and they influenced his belief in denying the Attributes of Allāh سبحانه وتعالى. He represents the first phase of this belief. He was killed around 124 years after the Hijrah. After him, the second phase of the Jahmīyyah was led by his student. Who's his student? His top student?

*'**Abdullah**: Al-Jahm Ibn Safwān.*

Al-Jahm Ibn Safwān. He's the student of whom?

*'**Abdullah**: Ja'd Ibn Dirham.*

The student adopted and spread the deviant belief by denying the Attributes of Allāh سبحانه وتعالى, and he added more to it, like denying the Names of Allāh سبحانه وتعالى, especially after he debated a group called As-Sumanīyyah. Al-Jahm Ibn Safwān was a student of Al-Ja'd, but the sect is known as Al-Jahmīyyah. Is it named after the teacher or after the student?

*'**Abdullah**: The student.*

The student. It would be more accurate, or it would make more sense, to refer to this deviant sect as Al-Ja'dīyyah, after Al-Ja'd Ibn Dirham, instead of Al-Jahmīyyah, since he was the true founder and the first to publicly advocate for this deviant innovation. So why was the sect named after the student, not after the main founder? Why wasn't this sect named Al-Ja'dīyyah after the founder, but instead it was called Al-Jahmīyyah after the student?

*'**Abdullah**: والله, enlighten us, Shaykh, I don't know.*

Al-Ja'd Ibn Dirham was executed early on. He was executed before his belief spread. It was carried on by the student Al-Jahm Ibn Safwān. Al-Jahm Ibn Safwān, the student, became more influential in spreading that belief, and that eventually led to it being attributed to him instead of the teacher and founder. Ibn Taymiyyah رحمه الله تعالى said,

وأظهرها فنسبت إليه

[Al-Jahm] made it public and popular, and so it was attributed to him.

From this, we learn that sometimes the efforts of a student or students can lead to the success of the ʻĀlim or the teacher. In this case, it was in a negative sense, spreading a deviant belief. But in many other instances, the success of many Ulamā' came through their students by the will of Allāh سبحانه وتعالى.

Al-Jahm Ibn Safwān lived during a time when narration was widespread and popular. People were into narration, this was in the late years of the Tābi'īn, yet he never chose to engage with this popular science that was very popular during his time. Adh-Dhahabī رحمه الله تعالى said,

ما علمته روى شيئ

I don't know that he narrated anything.

Everyone was into narration, but he wasn't. A person goes astray when they turn away from revelation, from the Qur'ān and Sunnah. That's why we stressed that in the last Halaqah what Al-Bukhāri was attempting to do, and that's why the first chapter of Sahīh Al-Bukhāri emphasizes this foundation. Al-Bukhāri intended through his introductory chapter to

remind us that these are the roots to which we must always return. Returning to the revelation, the Qur'ān and Sunnah, returning to narration, is what we emphasized in the last class as what Al-Bukhāri رحمه الله تعالى was attempting to do in this chapter. Anyone who distances themselves from this will turn out to be like Al-Jahm. They will go astray just like he did. Abu Mu'ādh Al-Balkhi said, *"Al-Jahm Ibn Safwān had neither knowledge nor the company of the Ulamā'."*

Many Ulamā', including Ibn Taymiyyah, Al-Bukhāri, and Imām Ahmad in his book Ar-Radd 'ala Az-Zanādiqah wal-Jahmiyyah, mentioned that one of the origins of the deviant belief of Al-Jahmīyyah can be traced back to As-Sumanīyyah. A significant shift that altered and influenced the course of Al-Jahm Ibn Safwān's belief was a debate he had with As-Sumanīyyah. Al-Jahm was a good talker with a sharp tongue, so he liked to talk and debate. As-Sumanīyyah is said to be a form of Buddhism or the origin of Buddhism itself. Some said they were idol worshippers or atheist philosophers. It's also among the roots of Ta'tīl, the negation of Allāh سبحانه وتعالى's Attributes. From this, we understand that one of the origins of the Jahmīyyah, of their belief, is Buddhism, and we previously mentioned that the outcome and implications ultimately lead to Atheism. As-Sumanīyyah believe in the transmigration or reincarnation of souls, and they also believe in what's only tangible. If it's not tangible, they don't believe in it. They believe that nothing exists except what is perceived by the five senses. Al-Jahm loved to talk, he loved to debate. As-Sumanīyyah had a debate with Al-Jahm. They said, *"If we win, you follow us. If you win, we'll follow you."* They asked him, *"Do you have a Lord?"* He said, *"Yes."* They said, *"Have you seen Him?"* He said, *"No."* They said, *"Have you smelled Him?"* He said, *"No."* They said, *"Have you heard Him?"* He said, "No." They said, *"Have you touched Him?"* He said, *"No."* They told him, *"Then how do you know He's the Lord?"* And that confused Al-Jahm. He was overwhelmed by doubt after that. He was overwhelmed by doubt so much that he stayed in his house for 40 days refraining

from Salāh, and he even questioned his belief in Allāh سبحانه وتعالى , والعياذ بالله. Then he returned to As-Sumanīyyah thinking he possessed a definitive argument against them, only to begin or further affirm his own deviation by denying the Attributes of Allāh سبحانه وتعالى. He said to them, *"You claim you have a soul?"* They said, *"Yes."* He said, *"Did you see your soul?"* They said, *"No."* He asked them, *"Did you smell it? Did you hear it? Did you touch it?"* Meaning, have you found any sense of your soul? The debaters from As-Sumanīyyah said, *"No."* He said, *"Similarly, Allāh سبحانه وتعالى cannot be seen with a face, nor heard with a voice, nor can He be smelled with a scent. He is invisible to the eyes, and He's not confined to one place nor to any place at all."* This suggests an ancient and close connection between the people of innovation who claim affiliation with Islām, like Al-Jahmīyyah, and Buddhism.

We must pause here and take a side lesson out of this. Here we find a side lesson and an important reminder about some of the roots of misguidance that pertain to Tullāb Al-'Ilm. Al-Jahm is a clear example of what a student of 'Ilm should not be. He had many qualities of those who go astray from the right path today. To Tullāb Al-'Ilm, and especially those upon the pure Manhaj, pay close attention to some of the causes of deviation that led to Al-Jahm Ibn Safwān's going astray. We said he had no concern for narration, for Hādīth — he had no concern for the proper interpretation of the Qur'ān, nor any concern for Hādīth. He lacked proper grounding in knowledge. There's an Arabic saying that says,

تزبّب قبل أن يتحصرم

They turn into a raisin before becoming a sour grape.

What does that mean?

*'**Abdullah**: I don't know.*

When someone turns into a raisin before becoming a sour grape?

*'**Abdullah**: Is it the sour grape comes before the raisin?*

Yes. They don't sit and learn, they present themselves before they're ready. Some brothers, may Allāh سبحانه وتعالى guide them, they like to get ahead of themselves and they act knowledgeable before their time — that's what it means. They're often the loudest who speak about every topic while they're ignorant about it. And, as a saying goes, empty vessels make the most noise. Al-Jahm didn't accompany Ulamā', and again, this is much like what you see today. People learn a thing or two from their digital devices and suddenly they feel superior to the Ulamā'. Never underestimate the status of our Ulamā' — the Ulamā' of the Haqq and the past, and the Ulamā' who passed away, may Allāh سبحانه وتعالى grant them Firdaws, and the Ulamā' who are living. Like, for example, Shaykh Nāsir Al-Fahd, Shaykh 'Ali Khudayr, Shaykh Hamūd Al-'Uqlā, Shaykh Al-Khālidi, and their likes — these Ulamā', and their likes, are the firm fortress of the Ummah. They're the protective shield of the pure Manhaj, they're its unbreachable wall, they're the inheritors of the Prophets. Allāh سبحانه وتعالى made the righteous Ulamā' among the means through which our religion is clarified, and by Allāh سبحانه وتعالى will, people are guided to the straight path through them. If the people of truth do not give the Ulamā' of Haqq their rightful status and respect, should we expect that from deviants who slander them day and night? Muqātil Ibn Sulaymān said,

ان جهما والله ما حج هذا البيت، ولا جالس العلماء، انما كان رجلا اعطى لسانا

Al-Jahm never performed Hajj, he didn't sit with the Ulamā. He was merely a man who had a sharp tongue.

It was said to Aba Hanīfah رحمه الله تعالى, *"In such and such masjid, there's a circle of people who are debating some matters."* There's a group of people sitting, debating some issues. He asked, *"Do they have a leader?"* Do they have a Shaykh with them? Do they have a knowledgeable figure with them? Do they have a Shaykh amongst them while they sit and debate all night long on social media? They replied, *"No."* He said, *"Then they will never truly understand."* Alhamdulillāh, our Ulamā' are the best of the best and they must be respected and honored and their status preserved. Unfortunately, some young individuals — little boys, little kids — who just embraced the Manhaj yesterday and with their Jahl and sharp tongues they may abandon it tomorrow, and we ask Allāh سبحانه وتعالى that it will never happen, that they will abandon their Manhaj, but they need to learn matters. They feel entitled to belittle the status of our Ulamā'. Our Ulamā' chose the difficult path to please Allāh سبحانه وتعالى even though they were offered freedom, wealth, and many easy opportunities and therefore we must know their status. Some of them, despite being in prison, or those who were killed, gave Da'wah for a short period of time, yet Allāh سبحانه وتعالى placed immense Barakah in their efforts. Take for example Al-Fatāwā Al-Hā'irīyyah. Many, if not most, of the issues that youngsters sit and debate back and forth on, issues they speak with no knowledge on — many of those issues have already been clearly addressed in the invaluable work, Al-Fatāwā Al-Hā'irīyyah. It's a gold mine of guidance. Then you find youngsters in their teenage years or maybe younger than that or early twenties — no formal Islāmic study whatsoever — they set aside such work and then they choose to speak on the same matters without knowledge. You see that often on social media. You see some people with less Islāmic and Tawhīd understanding than a toddler acting as if they're the Ibn Taymīyyahs and Ibn Hanbals of our times, and acting boldly against our righteous Ulamā', some declaring some of our Ulamā' as Kuffār. They'll discredit one, they'll mock another, they'll belittle a third, they'll deny a fourth his knowledge, just to get some attention and following. One should not take up

teaching if he's not qualified for it nor should he speak about knowledge that he does not understand. If the internet and electronic devices were to suddenly disappear from this earth, the true Ulamā' — those who are belittled and mocked or disregarded — they will be the only ones standing to speak and to teach people. If the internet and electronic devices were to vanish one day, those who spend their time arguing on social media and belittling and sidelining Ulamā' would have nothing to do but sit and play in sandboxes in their parents' backyards.

One of the downfalls of Al-Jahm was his eloquence of speech, his sharp tongue, and that led him to constantly engage in debates. He had a deep passion for arguing and debating, and he had a sharp tongue to go along with it. Had he been alive today, he'd spend hours on TikTok live with his buddies confidently pushing his misguidance without a pause. How many people risk their faith by entering into disputes and fruitless arguments that yield nothing but hardened hearts, weakened Īmān, loss of shame, and showing off that they have no knowledge to back up their statements? 'Umar Ibn 'Abd Al-'Azīz said,

من جعل دينه غرضاً للخصومات أكثر التنقل

What does that mean? Translate that for me.

*'**Abdullah**: Whoever puts up his religion for debating — is the word barter for debating?*

Debating is good.

*'**Abdullah**: He's going to contradict himself.*

Whoever turns his Dīn into a tool for quarrels, for disputes, or for debates, he'll find himself constantly shifting positions. That's one of the reasons why within a few years of being on the truth, on the guided Manhaj, some people abandon the Manhaj and start seeking something else in life. Some often return to the comforts of the Dunyā, some fall into extreme Irjā', some fall into Ghulū, others will end up humiliated and eventually fall under the words of some Ulamā' who said, *"Whoever seeks leadership at the wrong time,"* meaning before they become knowledgeable, *"they will remain in humiliation as long as they live."* The end result of it is humiliation. That's the best outcome for someone who speaks and debates without knowledge. That's the best outcome, if not turning into Irjā' or Ghulū or just reclining to this Dunyā. I genuinely struggle to understand why someone who knows they're ignorant feels the need to engage in a debate. Why does one feel he needs to speak at length on delicate topics without a solid foundation in knowledge? Some youngsters speak with no knowledge — they speak on matters so serious that if 'Umar Ibn Al-Khattāb رضي الله عنه was alive, he would've summoned the veterans of Badr to deliberate over those matters. Not over the topic they're discussing, but rather over every other statement that they loosely utter. What's the rush to dive into such intricate matters? Why not take time to learn properly and humbly from the Ulamā'?

Al-Jahm Ibn Safwān later influenced his wife into his belief. Now, as for the debate with As-Sumanīyyah, our focus is just a brief introduction on the history of Al-Jahmīyyah. Refuting their beliefs will come later in the chapter, and there are other beliefs of the Jahmīyyah that we can dedicate side lessons for. There's plenty of evidence and sound reasoning against what As-Sumanīyyah claimed about the existence of Allāh سبحانه وتعالى. What's perceived through the five senses is not the only means of proving the existence of something as they alleged. Every detail of this Dunyā and everything we see is an Āyah affirming the existence of Allāh سبحانه وتعالى. In fact, one of the most profound things I've

heard on this subject came from my Shaykh and my father's Shaykh, Abu Bakr Al-Jazā'iri. It's something he mentioned in the classes many times and he actually concluded his chapter on the proof of Allāh سبحانه وتعالى's existence in his book, 'Aqīdat Al-Mu'min [with it]. He concluded it with this statement, which he mentioned many times throughout his classes. He used to say, *"Yā Allāh, my hope for intercession and my way of seeking Your Forgiveness is that You know about me how ashamed I feel trying to prove Your existence when You are the Existent by Whom all existence stands."* That's absolutely a beautiful statement. He felt it was shameful that one would even need to write or talk about proving the existence of Allāh سبحانه وتعالى. Aside from the Qur'ān and aside from the Sunnah and the Signs of Allāh سبحانه وتعالى, the Āyāt of Allāh سبحانه وتعالى, and intellect and reasoning that can prove this, Al-Jahm could've simply silenced them by pointing out contradictions in their own beliefs. They believe in what's tangible, they also believe in the transmigration of souls — transmigration of souls cannot be seen. So, how would you silence someone in a debate like this?

*'**Abdullah**: You could say, "How do you know of it if you can't prove it with any of the senses?"*

That's a contradiction there. Transmigration of souls is not something that the senses can prove, yet you only believe in what's tangible. They use that about Allāh سبحانه وتعالى, جل في علاه, that's a contradiction they would never be able to explain.

Al-Jahm also used or misused and misinterpreted verses from the Qur'ān. He used them to support his false belief. We mentioned in the last class that the initial speech of the Jahmīyyah sounds like sweet honey, it's pleasant on the surface, but behind it lies deep misguidance and corruption and Kufr. We mentioned the statement of Jarīr Ibn 'Abd Al-Hamīd,

كلام الجهمية أوله عسل وآخره سم، وإنما يحاولون أن يقولوا: ليس في السماء إله

They come out or appear as if they're exalting Allāh سبحانه وتعالى, doing Tanzīh. Similar to that is that they rely on some verses, especially three verses, and they take them out of context to support their views. He misinterpreted:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ

There is nothing like unto Him

By saying there's nothing like Allāh سبحانه وتعالى, He used that to deny all of Allāh سبحانه وتعالى Attributes. He also used,

وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ

He is Allāh in the heavens and on the earth.

in Sūrat Al-An'ām. He misinterpreted that verse to deny that Allāh سبحانه وتعالى is above the Throne and to affirm through the verse concepts of Al-Hulūl, immanence and union, because after Al-Jahm debated the Sumanīyyah, it was documented that after he returned, he said, *"Allāh is this air, He's with everything and in everything and nothing is free from Him."* والعياذ بالله. He also interpreted the verse:

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ

Vision perceives Him not, but He perceives [all] vision...

to negate the Sight of Allāh سبحانه وتعالى, not only in the Dunyā but also in the Ākhirah.

So the first stage, the first phase of Al-Jahmīyyah was led by Al-Ja'd Ibn Dirham, the founder. The second stage was led by his student Al-Jahm Ibn Safwān. The third stage saw the complete establishment and spread of Al-Jahmīyyah, which was around the third century, and among the most prominent scholars representing that deviant belief at that phase was Bishr Al-Marrīsī, during the time of Al-Ma'mūn. Bishr never met Al-Jahm, but he met some who took from Al-Jahm. Some Ulamā', including Imām Ahmad, considered him a Kāfir, and they said Salāh behind him is not accepted. Wakī' said, *"May Allāh curse him."* That is the third stage. The fourth stage marked the period when the influence of the Jahmīyyah began to recede, but that wasn't good because their core principles dispersed among various sects. The foundational ideas of the Jahmīyyah gradually seeped and spread into other groups, and that's how it is today. For example, as we study certain issues in this chapter — the chapter that was compiled to refute Al-Jahmīyyah and their likes and their deviant beliefs — as we study that and as we refute their beliefs, you'll notice that some of the Ashā'irah hold views identical to the very ideas being refuted, because some beliefs of the Jahmīyyah dispersed among various sects.

Now, the demise of the early figures of the Jahmīyyah was mentioned in some books of 'Aqā'id and some books of Sīrah. Many Ulamā', like Al-Bukhāri — not in his Sahīh but in his separate work that we mentioned in the last class, Khalq Af'āl Al-'Ibād — they mentioned the narration about the end of al-Ja'd Ibn Dirham. Who killed al-Ja'd Ibn Dirham?

*'**Abdullah**: One of the Khulafā', Sah?*

Who? Which one?

*'**Abdullah**: I don't remember his name.*

Khālid Ibn 'Abdillāh Al-Qasri was the governor for the Khalīfah of the time, Hishām Ibn 'Abd Al-Malik, in Wāsit, Irāq. Khālid al-Qasrī was the governor. The Khalīfah was Hishām Ibn 'Abd Al-Malik. Khālid, at that time, was in Wāsit in Iraq, and he announced to the people on the 'Eid, *"Go sacrifice, may Allāh except your sacrifice, I'm sacrificing Al-Ja'd Ibn Dirham."* He said, *"Al-Ja'd Ibn Dirham alleges that Allāh* سبحانه وتعالى *did not take Ibrāhīm as a Khalīlā (a close friend) and he claimed that Allāh* سبحانه وتعالى *did not speak to Mūsā* عليه السلام. *Allāh* سبحانه وتعالى *is far exalted above what Al-Ja'd Ibn Dirham says."* And then he slaughtered him. He said,

زعم أن الله لم يتخذ إبراهيم خليلا، ولم يكلم موسى تكليما، تعالى الله علوا كبيرا عما يقول ابن درهم، ثم نزل فذبحه

That popular story is actually weak if you judge by the standard of the Muhaddithīn, both Mutaqaddimīn and Muta'akhirīn, but many Ulamā' have mentioned it, and it appeared they accepted it without mentioning or noting its weakness.

Another thing to point out is that it's widespread that the credit for killing Al-Ja'd Ibn Dirham goes to Khālid Ibn 'Abdillāh Al-Qasrī. However, the real credit for the execution of Al-Ja'd Ibn Dirham belongs more to the Ummayah Khalīfah of the time, Hishām Ibn 'Abd Al-Malik. It goes to Hishām Ibn 'Abd al-Malik more than to the governor, Khālid Al-Qasri. who is said to be the one who actually slaughtered him. It wasn't only because Hishām Ibn 'Abd Al-Malik was the Khalīfah that credit goes to him, but Ibn Al-Athīr has a narration which states that Hishām Ibn 'Abd Al-Malik was the one who ordered

the arrest of Al-Ja'd after he publicly proclaimed his deviant views. Hishām Ibn 'Abd Al-Malik sent Al-Ja'd Ibn Dirham to Khālid, who is his governor in Irāq, he ordered his execution. Khālid Ibn 'Abdillāh Al-Qasrī imprisoned him for a period of time, but didn't execute him. The family of Ja'd Ibn Dirham complained to Hishām about his prolonged imprisonment, seeking mercy and seeking his release. Instead of releasing him, Hishām Ibn 'Abd Al-Malik wrote to Khālid insisting that he execute him. That was what was mentioned about the demise of Al-Ja'd Ibn Dirham, the first person who attributed himself to this Ummah who was documented stating some of the deviant beliefs that we mentioned.

What happened to his student, Al-Jahm bin Safwān? Al-Jahm bin Safwān was also killed. He was killed at 128 AH, four years after his teacher. At the time of Al-Jahm Ibn Safwān, Ibn Sayyār was the governor for Bani Umayyah in Khurasān. It was said that Al-Jahm bin Safwān was killed in a battle revolting against Ibn Sayyār and the Ummawiyyīn. And it was also mentioned that he was apprehended and Ibn Sayyār ordered one of his generals, who was Abu Harb Salm Ibn Ahwaz Al-Māzini At-Tamīmi, to execute Al-Jahm Ibn Safwān. Abu Harb was ordered to execute Al-Jahm Ibn Safwān. Al-Jahm Ibn Safwān claimed that he was given safety. So Salm Ibn Ahwaz said to Al-Jahm, *"If you were in my womb, I would tear you out to kill you."* And he killed him. Salm Ibn Ahwaz also told Al-Jahm bin Safwān, *"I don't intend to kill you because you fought or revolted against us, you are of lesser significance to me than that. However, I heard that you speak words that compelled me to give Allāh* سبحانه وتعالى *a promise that I would not spare you, so I must kill you."* And it was that he denied that Allāh سبحانه وتعالى has spoken to Mūsā. That's also a response to those who claim Al-Ja'd or Al-Jahm Ibn Safwān were killed for political reasons, not for matters of 'Aqīdah. They argue that the leaders of the Ummayah Khilāfah were not known to kill in defense of 'Aqīdah, that statement by Salm Ibn Ahwaz is a response to that allegation and it's also a wrong statement, because they include in their generalization leaders like Mu'āwiyah رضي

رحمه الله تعالى and ‘Umar Ibn Abd Al-‘Azīz رضي الله عنه. When Salm Ibn Ahwaz struck the neck of Al-Jahm, some reported that the face of Al-Jahm turned black. That marks the demise of the two key figures considered the founders of what’s known as the Jahmīyyah sect. And with this we pretty much covered what I needed to, pertaining to the introduction. We’ll begin, Inshā’Allāh, with the first Hādīth in the next class.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم